861 forced when his mother does search for him and takes him home. Furthermore, she serves him the dinner which he was to have been deprived of as punishment. This theme appears not only in reality [125] but also in the children's projections in the verbal TAT's.

There are, however, threats of withdrawal of love by the mother which evoke great fear of actual loss of love among children. These fears are based on the fact that, in contrast with the foregoing examples, no happy ending can be expected from this threatened punishment. The child is no longer confident that his mother's feelings will soften in the long run when she says to a disobedient son: "We will sell you to the Itoman fisherman." The boy has undoubtedly heard stories of little boys being sold to southern Okinawan fishermen. Such words make him quake with fear, and he promises to obey. Girls, on the other hand, are told they will be "changed for money" and made to live a life of virtual slavery in the house of strangers. These threats [466] have a realistic basis; children know that until recent times boys were [548] sold to fishermen and that girls paid off their parents' debts by working in a house of prostitution or for a farmer who accepted the extra hand instead of money for his debt. At least two persons still live in the village who had such experiences when they were young. One woman can testify to the mistreatment which she received from her masters during indentured labor, and such stories of many cases which are widely known are passed on to children.

At present a new twist has been added to the old theme. Mothers [648] silence a crying child with, "If you don't stop crying, we will give you to the Negroes." Now and then a grandmother will point to a jeep full of soldiers passing by and warn, "Eh! Come home now or we give you to the Americans." The response is usually immediate. The frightened child runs home, clutching onto his grandmother's kimono while the old woman cackles with amusement.

Some mothers threaten their children with running away themselves and leaving them with their fathers. This technique proves just as effective as the former, for a child's concept of support or love with respect to his father is never clearly defined.

One mother, after a particularly exasperating day, thought she would make good her threat to run away from the house. She packed some clothes in a bundle and started off in the direction of the main road. Quickly ducking around houses, she ended up a couple of houses away from her own and sat sipping tea with her neighbor in the back room. Meanwhile, the child, who had been hiding from her mother all day to avoid chores, discovered that her mother was missing. She started to search the village and was told by cooperating adults that